



**APPLIED ASPECTS OF TANTRAYUKTI IN AYURVEDA: A REVIEW**

**Dr. Mahendra Dayalsa Bande\*<sup>1</sup>, Dr. Abhay Vasantrao Bhuskade<sup>2</sup> and Dr. Naresh Amarsing Jadhao<sup>3</sup>**

<sup>1</sup>Professor & HOD Sankrit Samhita Sidhant Vibhag, Dr VJD Gramin Ayurved College, Patur, Dist.-Akola, India.

<sup>2</sup>Professor, Rachana Sharir Dept., Dr VJD Gramin Ayurved College, Patur, Dist.-Akola, India.

<sup>3</sup>Professor, Anatomy Dept., ASPM Ayurved College, Buldhana, India.

**\*Corresponding Author: Dr. Mahendra Dayalsa Bande**

Professor & HOD Sankrit Samhita Sidhant Vibhag, Dr VJD Gramin Ayurved College, Patur, Dist.-Akola, India.

Article Received on 20/08/2022

Article Revised on 10/09/2022

Article Accepted on 30/09/2022

**ABSTRACT**

The Ayurveda term *Tantrayukti* retrieved from the words *Tantra* and *Yukti*, *Tantra* means treatise (tools) which helps to protect and treat body. *Yukti* means reasonable tools or logical planning acquired from the true knowledge based on the facts and intelligence. *Tantrayukti* can be defined as concept mentioned in *Tantra*. The *Tantrayukti* enlighten the oath of readers with the meaning described in *Tantras*. *Tantrayukti* helps in the proper arrangement of words in the form of sentence and explores its exact meaning. *Adhikaran*, *Yoga*, *Hetwartha*, *Uddesha*, *Nirdesha*, *Pradesha*, *Prayojana*, *Upadesha*, *Apadesha*, *Atidesha*, *Arthapatti*, *Purvapaksha*, *Nirnaya*, *Ekanta*, *Apavarga*, *Anumata*, *Samshaya*, *Samucchaya*, *Uddhara*, *Sambhava* and *Sanniyoga*, etc. are various aspects of *Tantrayukti*. The present article discussed key points of *Tantrayukti* and its applied aspect.

**KEYWORDS:** *Ayurveda*, *Tantrayukti*, *Prakasanam*, *Vakyayojanam*, *Prabhodhanam*.

**INTRODUCTION**

*Tantrayukti* is systemic approach or methodology of studying a *Tantra* means science, this way one can easily interpret the correct meaning of statement and can be applied for practical purpose also. The things which understood properly only can be used practically thus proper understating is essential for proper application. *Tantrayuktis* play vital role in context to Ayurvedic *Samhitas* and helps to understand their textual contents and explores practical utility of Ayurveda principles. As per *Acharya Susruta* the *Tantrayuktis* is the tool to acquire *Tantrasaara* means essence of treatise.

The word *Tantra* itself means for *Sastra* that provides a theory and its possible utility, while *Yukti* means tool or plan. The concept of *Tantrayukti* clears the meaning of science/theory/principle so that it can be applied practically. *Tantrayukti* removes hurdles of practical applicability of any hypothesis.

The word *Yukti* referred to the intelligence necessary for the perception of knowledge which suggests about the *Trikala* (past, present and future). The *Yukti* gives knowledge about *Trivarga* (*Dharma*, *Artha* and *Kama*). Thus by applying proper *Yukti* one can acquire the knowledge about the science and theories mentioned in texts.

The appropriate utilization of *Tantrayukti* can helps to understand the explorative meaning or hidden meanings

mentioned in ancient Ayurveda *Samhitas*. The *Prabhodhanam* and *Prakasanam* are two major utility of *Tantrayukti*; *Prabhodhanam* means amplification of the sentences and *Prakasanam* means enlightening the meaning of sentences. *Tantrayukti* can help in the expansion of meanings of *Tantras*. *Tantrayukti* acts as *Prakasanam* and enlighten the dark or hidden things of readers mind while encountered some complicated science and theories.

*Tantrayukti* support and expand sentences used in *Sastra* and explores their meaning so it can be applied practically. *Tantrayukti* connect sentences clarify meaning of hidden aspects thus generates ideas which can be used for understating and utilization of any theory or principle. The major advantages of the concept of *Tantrayukti* are depicted in **Figure 1**.



Figure 1: Advantages of the concept of *Tantrayukti*.

The *Vakyayojana* and *Arthayojana* are two important aspects of Ayurveda which deals with rearrangement of the sentences and rearrangement of meaning of the sentences respectively. *Vakya Yojana* helps to arrange sentences which ordered improperly, *Vakya yojana* helps to achieve meaningful arrangement of the sentences. *Uddesha* and *Nirdesha Tantrayuktis* are considered useful in this regards.

*Artha Yojana* helps to signify *Leena vakya* which is not clearly stated. *Artha Yojana* also suggests clear meaning of *Asangatavakya* which is doubtful. *Arthayojana* expands hidden and inappropriately meaningful sentences and them into the meaningful *Vakya*.

#### VARIOUS TANTRAYUKTI

- **Adhikarana:** Topic of discourse
  1. *Shastra Adhikarana*
  2. *Sthana Adhikarana*
  3. *Adhyaya Adhikarana*
  4. *Prakarana Adhikarana*
  5. *Shloka Adhikarana*
- **Yoga:** Appropriate arrangement of text
- **Hetvartha:** Extension of concepts with references
- **Padartha:** Correct meaning of word or group of words
- **Pradesha:** Partial adumbration
- **Uddesha:** Concise statement
- **Nirdesha:** Elaboration
- **Vakyashesha:** Supply of ellipsis
- **Prayojana:** Purpose
- **Upadesha:** Authoritative instruction
- **Apadesha:** Reasoning of statement
- **Atidesha:** Indication of future event
- **Arthapatti:** Implication
- **Nirnaya:** Decision
- **Prasanga:** Restatement in other context
- **Ekanta:** Categorical statement

- **Anekanta:** Compromising statement
- **Apavarga:** Exception
- **Viparyaya:** Assertion to contrary
- **Purvapaksha:** Objection
- **Vidhana:** Sequential interpretation
- **Anumata:** Acceptance of other interpretations
- **Vyakhyana:** Elaboration
- **Samshaya:** Doubt
- **Ateetavekshana:** Retrospective referencing
- **Anagataveksha:** Prospective reference
- **Svasanjna:** Technical nomenclature
- **Uhya:** Logical deduction
- **Samucchaya:** Compilation/Collection
- **Nidarshana:** Illustration
- **Nirvachana:** Scientific definition
- **Niyoga:** Injunction
- **Vikalpana:** Option
- **Pratutsara:** Rebuttal
- **Uddhara:** Re-affirmation
- **Sambhava:** Original source

The ancient texts also mentioned extra *Tantrayutis* other than main *Tantrayutis*. The other *Tantrayuktis* added in later stages are *Pariprasna*, *Vyutkranthaabhidana*, *Vyakarana* and *Hetu*. *Pariprasna* included into *Uddesha*, *Vyutkranthaabhidhana* included into *NirdesaTantrayuktis* *Hetu* descried into *Pratyakshadi Pramanas* and *Vyakarana* added into *Vyakhyana*.

#### Significance of *Tantrayukti*

1. Physician or reader who understands one *Tantra* or *Sastra* can also understand other *Tantras* using tools of *Tantrayukti*.
2. *Tantrayuktis* explains meanings of *Sastras* and justify their intended purpose.
3. *Tantrayukti* provides deep understating of science.
4. *Tantrayukti* helps to explains untruthful things or helps to arrange words which pronounced improperly.

5. *Tantrayukti* can be used for understating difficult and critical sentences.

chapter 12, verse 41-44, Reprint ed. Varanasi; Chaukhamba Surabharati Prakashan; 2011, p. 736-737.

### CONCLUSION

*Shastra/Tantra* should be written and presented in appropriate form so one can understand their principles and hypothesis clearly. The unclear and inappropriate texts may cause great confusion to understand the exact meaning of sentences, in this regards the concept of *Tantrayukti* play important role. *Tantrayukti* suggests that the *Sastra/Tantra* can be learned by repetitions and re-thinking process. *Tantrayukti* helps in the expansion of concise or brief topics and explores meaning of hidden *Tantras*. *Tantrayukti* helps in the rearrangement of sentences and rephrases inappropriately pronounced words. *Tantrayukti* is a tool that can be used in fundamental research, literary research, experimental and clinical research. It helps in elaborating the exact meanings of statements mentioned in *Tantras*. Thus, *Tantrayukti* is a very important tool for understanding the theoretical concepts of Ayurveda; *Tantrayukti* explains practical utility of ancient theories mentioned in Ayurveda texts.

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